(24)

A DEFENCE OF True Protestants,

BODLEIANA BIBLIOTHECA

Abused for the Service of POPERY,

Under the Name of PRESBYTERIANS.

In a *Dialogue* between *A.* and *L.* two *Sons* of the *Church.*

Where it is Debated, Whether *Discenting Presbyterians* be as Bad or Worse than *Papists*; And other *Popish Assertions* are Detected.

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A Defence of the Proteſtants, &c.

L. SIR, I am glad to meet you here, but ſomething amuſed to ſee you ſo Penſive.

A. Our preſent Circumſtances may make us all ſo, ſeeing we are in the greateſt danger of *Popery*, which threatens to ruine us in Eſtate, Body and Soul, and our Children after us. And yet there are many not apprehenſive of it, too many among us of the Clergy, which doth not a little amuſe me, ſince they are Prudent Perſons, ſenſible enough of their Intereſt, and better, I would hope, then to ſecure it by throwing their Religion overboard, and yet there is no other way viſible to do it, if the *Popiſh Deſignes* ſucceed.

L. They are very artificial men I'le aſſure you, and many things may be alledged for them. It may be *Popery* is not a thing ſo formidable to them as it is to ſome hotter men. Or it may be they have found out ſome expedients to reconcile the harſher points of *Popery* to their own moderate ſentiments. Or it may be they are over-awed by perſons of great eminency on whom they have their dependence. Or ——

A. What you alledge for them, makes them farr worſe than I hope they are. For the firſt ſignifies that they are but indifferent *Proteſtants*. The next, that they have found out a plauſible way to be *Papiſts*. And the third that they are not like to be true to either Religion. For if thoſe on whom they depend would have

the People turn *Turks*, *Jews* or *Heathens*, they muſt not *vote* nor *petition* (although they may legally do either) to hinder it: for they are ſtill over-awed, and muſt not Diſoblige their Superiors, leſt they deſert them when their Intereſt is otherwiſe in hazard.

L. You interrupted me, or elſe I had mentioned another thing which will Juſtify them. They are afraid of *another Party*, who if the *Papiſts* were too much ſuppreſt, and the Ballance not kept even, might prove more dangerous then they.

A. What *Party* do you mean?

L. I mean the *Preſbyterians, who are as bad or worſe then Papiſts.*

A. Do you conſider what Religon they are of, when you make this compariſon, and give the *Papiſts* the preference?

L. Yes. That alſo conſidered, that they profeſs themſelves to be *Proteſtants*. I know their Religion well enough.

A. I am much ſurprized to hear this from you. I always took you to be a *Proteſtant*.

L. And does this ſignifie that I am a *Papiſt*?

A. He that underſtands theſe two Religions and paſſeth this Judgment, not in heat nor diſordered by Paſſion, but ſedately and with conſideration, is either a *Papiſt*, or *ſufficiently prepared to be one when occaſion ſerves.*

L.

L. How doth this appear?

A. Very plainly and easly. For a *Presbyterian* holds all the points of the *Protestant Religion.* If then he be worse then a *Papist*, a *Protestant* is worse then a *Papist*, and the *Protestant Religion* will be worse than *Popery.*

L. I understand not this.

A. That may be from your Will rather than your Reason. Not because it is not clear, but because you would not have it so. It is plain enough to those that have Eyes and will open them. If you should hear one that judges a *Christian*, in point of *Religion*, to be worse then a *Mahumetan*, you would not question but that man is a *Turk.* He, that speaking of the *Religions* in *France*, should determine that the *Protestants* are worse then the *Papists*, would thereby shew himself a *Papist*, nor need one wish a clearer Demonstration of it. And can they be better who thus determine of *Presbyterians* in *England*, then he that doth it in *France*, when all the *Protestants* there, are *Presbyterians?* Indeed all the *Protestants* in other Contries are involved in this censure, and Condemned as worse then *Papists.* For all the *Protestants* in *France*, *Switreland*, the *Low Countryes*, and very many in *Germany*, *Transylvania*, *Poland*, *&c.* are *Presbyterians.* And the *Lutherans* in these and other Countryes cannot with any reason be exempted: for none except themselves will pretend, that those things wherein as *Lutherans* they differ from other more *Reformed Churches*, do make them better: and so if the *Presbyterians* in all these Churches be worse then *Papists*, the *Lutherans* must be so too. Nay, there are

few in *England* will escape this censure, and so there will scarce be any in this Kingdom but must be worse then *Papists*, save *Papists* themselves. For I see the late *House of Commons* in several Pamphlets condemned as *Presbyterians*, and with them the Commons of *England* are cast, who choose such. And if the *House of Lords* be not of a better *Religion* then that of the *House of Commons*, they must be both together worse then *Papists*. So that unless the Lords and Commons can be perswaded by such *Judicious Censurers* to be of a better *Religion* then that of the *Presbyterians*, which is the same and no other, then the *Protestant*, we are like to be in an ill Condition. Nay, the *Bishops* and the best sons of the Church, will be worse than *Papists*, unless those things wherein they vary from other *Protestants*, (such as are no part of that, nor any *Religion* else) can make them *better*. Besides, that those who are not yet *Papists*, are by this perswasion throughly prepared for *Popery*, is very apparent: for if *Papists* must be preferr'd before *Presbyterians*; then their principles must be worse then those of the *Papists*. Whereas even those wherein they differ from the *Church of England*, and for which alone they are obnoxious, are in the account of the most judicious *Prelates* and *Doctors* that this Church hath bred, *tolerable Points*, no *parts of Religion*, *scarce any but matter of indifferency*, and such wherein others *Reformed Churches* agree with them. Now if for these they must be counted worse than *Papists*, then the *worst* things in *Popery*, must pass for *better* then tolerable and indifferent things: Then all the *Popish Idolatries*; their absurd, impious and pernicious Doctrines in matters of Faith; their gross Impostures, their practical Maxims, subverting Morality, Humanity and human Society; must not be thought so bad, as some *tolerable mis-*

takes

takes, and who then but ſome ſilly *Fanaticks* will ſtick at them? It is plaine you hereby leave your ſelf and others little or no reaſon to baulk the very worſt things in *Popery*,

L. I did not ſo well conſider the conſequence of what I aſſerted. However you have not yet made good the ground of your Inference, nor can do. For do not theſe *Preſbyterians* differ in many things from the *Religion* of the *Church* of *England*.

A. No. Not from the *Religion of this Church* in any thing that I know.

L. That's ſtrang. Do they not differ in the *Rites* and *Ceremonies*, the *publick Liturgy*, the *Diſcipline* and *Government* of the Church?

A. Call you theſe Points of the *Proteſtant Religion*?

L. Why not, I pray? Are not theſe conſiderable Parts of the *Religion of this Church* as it is *eſtabliſhed by Law*.

A. Theſe are no Parts of the *Religion eſtabliſhed by Law*: for they are no points of *Religion* at all, but matters of Indifferency, as the *Church* of *England* declares them to be, and no *Religion* is to be placed in things Indifferent. And the Reaſon is obvious. For *Religion*, if it be *True*, muſt be Authorized by God, or Inſtituted by Chriſt, but things Indifferent are neither commanded nor forbiden.

L. This is true of the *Ceremonies*, the *Church* signifies that they are in their own nature Indifferent, and declares withal that *no Religion is to be placed in things Indifferent*. But will you have the *Sacred Liturgy* to be a thing of this Nature, and of no more value than that which in it self, is neither Bad nor Good?

A. I pay all due Reverence to our *Liturgy*; but no Veneration should blind us, or hinder us from discerning the true Nature of things. Prayer in general is an eminent Part of *Religion*, and *Divine Worship*, and necessary both by the Light of Nature, and Revelation; but this or that *Form of Prayer*, how exact soever, is in it self no other than Indifferent. This all acknowledge who understand any thing concerning these Matters.

L. But what *Religion* do you then leave those, who by their Heats for these things, and their Indifferency as to others, shew that these only are their *Religion*, or the *Principal* part of it?

A. I leave them all they had, if they had left themselves any, but indeed those who place all their *Religion* herein, have no *Religion* at all; and those who make these the Principal Part of their *Religion*, make less of that which is *Religion* indeed, than of an Indifferent thing: and so indeed are Indifferent as to this or that *Religion*, *Protestantism* or *Popery*: or, which is worse, indifferent as to any *Religion*, or none. And those that have any Love for the Souls of People, should endeavour to undeceive them therein, and not leave them under such Conceits as make them too easy a Prey to *Popish Seducers*, who need desire no more than that we should value the whole *Protestant Reli-*

gion

gion leſs than ſome matters of Indifferency.

L. But muſt our *Church Government* paſs under the ſame Account?

A. So far as it is not of divine Inſtitution, it is in it ſelf no better than Matter of Indifferency, and of the very many branches of our *Government*, there is but one that pretends to an higher Original. And about that one, *viz. The Power and Superiority of Biſhops*, they themſelves are divided, ſome aſſerting the *Divine Right* of *Prelacy*, others denying it. It is denyed to be of divine Inſtitution, by Arch-Biſhop *Cranmer*, and our firſt Reformers in *Henry* the *Eighth* and *Edward* the *Sixth's* Times, by Arch-Biſhop *Whitgift*, Biſhop *Bridges*, and others in Queen *Elizabeth's* Time, by King *James* (*a*) himſelf, &c. Now you cannot well conclude, that they differ from us in any point of Religion on this account, till we be agreed amongſt our ſelves, that this is a point of *Religion*. Or if you will have it concluded by a major Part, take *Epiſcopacy* as it is now ſtated, for a *diſtinct Office, inveſted with the ſole Power of Ordination and Juriſdiction*, and of thoſe *Biſhops* who have writ moſt in defence of *Prelacy* among us, it will be carried againſt you by two for one, that ſuch *Prelacy* is not of *divine Authority*, and ſo no part of *Religion*. And thoſe that plead for the higheſt Title, make it a point of very ſmall Moment. (*b*) Biſhop *Hall* one of the moſt Zealous Aſſerters of *Epiſcopacy by Divine right*, declares it as the Sence of all *Proteſtants, Epiſcopal* as well as others, (*c*) that *they can ſee no reaſon, why ſo poor a Diverſity, ſhould work an Alienation of Affection in us towards one another. Another of our* Biſhops tell you, the things forementioned, are no

(a) *See theſe with many more, in* Ed. Stillingfleet, Iren. Pag. 393. 394.

(b) *Peace-Maker*, pag. 46. 47.

(c) R. Gawden *Preſ. to* Hooker's Eccl. Policy.

Fixed

Fixed Parts of our Religion, but *Circumſtantials*, and *Ornaments*. A third will have them the Skin of an *Apple*, which muſt not be pared of, if you would have it keep. Not to mention others (as not worthy of regard) who will have them more like the Core of an Apple, when it hath been kept too long. So that what Streſs ſoever Intereſt layes upon theſe and ſuch like points, *Religion* layes little or none thereon.

L. But there are many who will lay the greateſt Streſs upon this, and are greatly concerned to do it, they are ſenſible, and you may eaſily apprehend, how much depends on it.

A. I know their Wealth and Grandeur may ſeem a little concerned in it: but if they will count thoſe who are of the ſame *Religion* worſe than *Papiſts*, becauſe they think them not friendly enough to their worldly Intereſt, they will be ſuſpected to value the *World* more than *Religion*.

L. But, which I had almoſt forgot, they differ from us in the Doctrine of *Predeſtination*, and other Points that depend thereon.

A. You mean, I ſuppoſe, the Oppinions of *Arminius* and his Followers, concerning *Conditional Election*, *the equal Redemption of all*, *Free-will*, *the indifferent operation of Grace*, and *Falling-away from the ſtate of Grace*.

L. Yes, theſe I underſtand, and theſe you cannot deny to be Points of Faith and matters of *Religion*.

A. They are no parts of the *Proteſtants Religion*, nor of the Doctrine of the *Church* of *England*, being not contained

contained in the Confessions of any of the *Protestant Churches*, nor in the *Articles* of the *Church* of *England*, but rather the contrary. So that herein they differ not from the *Church*, who never owned these Opinions; but from some particular Persons in it; and differ no more from them, then many other *Sons* of the *Church* do at this day; and all in a manner did for many Years after the *Reformation*. In all *Queen Elizabeths* Reign I find not above *three* of any note, among all the *Clergy* and in both *Universities*, that maintain'd these Doctrines, and two of them censured for it. Afterwards King *James* promoted the Condemnation of the *Arminian* Tenets by the *Synod* of *Dort*, sending Eminent Divines from hence, who concurred with others from the *Reformed Churches* in the censure of them. He himself declared (*d*) *Arminius* to be *an Enemy to God*, and *his followers to be Atheistical Sectaries*. In the late *Kings* time, several *Parliaments* declared against *Armianism* as *an Innovation of pernicious consequence*. And those who most loved it, and had the greatest advantages to influence *the Clergy* in favour of it, durst not venture it to the Test of a Convocation, as one (*e*) who had a passionate Fondness for it confesses. *So it* is, saies he, *that the truth in these Opinions not being so generally entertain'd among the Clergy, nor the Arch-Bishop and the greater part* of *the Prelates, so inclinable to them, as to venture the determining of these Points to a Convocation.* How far then were these Opinions from being counted the *Doctrine* of our *Church*, when there was no expectation that they would be accounted *Truths* by our *Church representative?* Sure they act more agreeably to the sense of the *Church* of *England* thus far, who reject these *Arminian Tenets* then they who embrace them.

(d) K. James Declaration.

(e) Heyl. *Life* of A. L. pag. 153.

L. But though the *Presbyterians* hold all the points of the *Protestant Religion*, yet they maintain other Opinions besides, such as are pernicious to *Civel Government* and Secular *Princes*, upon this account they may be said to be worse than *Papists*, their Principles of this nature being more dangerous.

A. I have heard some such thing said diverse times, but I must do them this right as to declare, that I never saw it proved, nor ever expect it. Upon a strict Inquiry I find their principles about *Civel Government*, to be no other, than what the eminentest of our Prelates and learned Divines, such as Bishop *Jewel*, *Mr. Hooker*, Bishop *Bilson*, Bishop *Morton*, &c. have owned, or defended, so far is it from being true, that their opinions herein are as bad or worse than the *Papists*. And they may challenge all the *Papists* in *England*, masqued and unmasqued, to make it good from the Writings of any considerable Divines approved by those of that Denomination. But that you may have a more particular satisfaction, let us take a view of some Popish Principles respecting Civel Government and Humane Societies, some wherein we are particularly concerned, and then compare them with those charged on the *Presbyterians* by their bittereſt enemies.

They hold, *That* all *Protestants* are *Hereticks*, and "as such, excommunicated and accursed.

"*That*, no sort of Protestant Magistrates or others, "have any just Title to Estate, Liberty or Honour, but "may lawfully be stript of all.

"*That*, they ought to be put to death and burnt alive "when they are in their Power.

"*That*, when they can't proceed judicially against "them, they ought to destroy them by open Wars "and Massacres or Assassinations.

"*That*

" *That*, all Lawes, Divine and Humane will have " them deſtroyed.

" *That*, it is not only lawful, but a Pious and Meritori- " ous Act to ſlaughter them.

" *That*, it is no more ſin to kill them than to kill a " Wolf or a Dog.

" *That*, by what obligations ſoever, either of Kind- " red, Friendſhip, Loyalty or Subjection, they be bound " unto them, they may, or rather muſt, take Arms a- " gainſt them, being *Hereticks*; and then muſt they " take them to be *Hereticks*, when their lawful *Popes* " adjudge them to be ſo.

" *That*, thoſe who will not promote the Catholick " Intereſt by Warrs and Arms, ought to be proſcribed " and a Reward proclaimed to thoſe that kill them.

" *That*, they are worſer than *Turks*, and *that* it is more " juſt and neceſſary to exterminate them by force of " Arms than to overcome the Turks.

" *That*, no Peace is to be made, no Commerce to be " kept with them.

" *That*. no Faith is to be kept with them though " confirm'd with Oaths.

" *That* a forreign *Biſhops* is *ſupream Governour* of " theſe *Dominions* in all matters *Eccleſiaſtick*, and in " temopral matters alſo in order to Spiritual Con- " cerns.

" *That, England* is the *Popes Kingdom, and the King of* " *England is the Popes Subject* even in Temporals, " and holds his *Dominions* of him *in Fee*.

" *That*, no *Magiſtrate* among us hath any *Juriſdiction*.

" *That*, they are not obliged to Anſwer their *Interro-* " *gatories*, nor owe them any more reverence or ſub- " jection than to *meer private Perſons*.

"*That*, they may delude them with *Equivocations* "in *Assertions* or *Oaths*, and may use such *Equivocations* "when they are sworn before the *Magistrate* not to E- "quivocate.

"*That*, it is no *Mortal Sin* to Charge *false Crimes upon*, "or bear *False Witness* against any in their *own Defence*.

"*That*, it is no Sin to kill those who go about *to dis-* "*cover the Crimes they are guilty of*.

"*That*, Bishops are not the *Subjects* of Secular *Prin-* "*ces*.

"*That*, they cannot be Guilty of *Treason*.

"*That* Churchmen are exempted from all *Jurisdicti-* "*on* of *Civel Magistrates*

"*That*, the *Pope* may exempt *Lay-men* as well as the "*Clergy*.

"*That*, no *Protestants*, Nobles or *Commons*, can be "*Members* of *Parliament*.

"*That*, Laws not agreeable to the *Roman Decrees* are "of no moment.

"*That*, since a *Wife* owes no Conjugal Duty to an "*Husband*, who is not a *Papist*, nor a *Slave*, any Service "to his *Master*, and *Parents* loose the *Superiority* "and *Dominion* which they have by the Law of Nature "over their *Children*; therefore no man should wonder "that in the like case a *Soveraign* should loose his *Su-* "*periority* and *Right* over his *People* and *Kingdomes*.

"*That*, the *Pope* may command the *King's Subjects* "not to *Obey* him.

"*That*, he may Compel them into *Rebellion*.

"*That*, he can absolve *Subjects* from the *Oaths* of *Al-* "*legiance* and *Obedience* to their *Prince*; and the *Princes* "from *Oaths* Oblieging them to their *Subjects*.

"*That*

"*That*, an *Heretical or Protestant King* is *no King*.

"*That*, he is a *Tyrant* and *Usurper*, and may be used "accordingly.

"*That*, to acknowledge such a *King*, is to advance a "*Dog* to be *Soveraign* over *Men*.

"*That*, he hath no real *Majesty* or *Soveraignty*.

"That, no *Treason* can be committed against "him.

"*That*, he can enact no *Laws*, nor is capable of any "Acts of *Sovereignty*.

"*That*, Acts of *Jurisdiction* done by his *Authority* are "Void and Null, by the Law of God and Man.

"*That*, no *War* can lawfully be denounced or waged "by him, though the Cause be never so just.

"*That*, no *Leagues*, *Treaties*, *Confederacies*, for his ad-"vantage, as a *Heretick*, however confirmed, do oblige "*Catholicks*.

"*That*, they may lawfully betray their Trust, and "deliver up to the Enemy, what their Prince com-"mits to their Charge, *Garrisons*, *Troops*, *Magazines*, "*Treasure*, &c.

"*That* a *Prince* falling from *Popery*, looseth all his "Authority and Dignity, even before Sentence.

"*That* after Sentence, no Man can lawfully Serve, "or give Aid unto such a *Prince*.

"*That*, he not only may lawfully, but ought in "Conscience to be *Dethroned*; *Subjects* being bound "to it by the *Divine Precept*, and upon their Salvati-"on.

"*That*, it is the Subjects Duty, to take up *Arms* a-"gainst him.

"*That*, the *Pope* may *Depose* a *King*, not only for *He-*"*resy*, or *Tyranny*, or *Sacriledge*, or *Perjury*, or *Breach* "of *Promise*, or *Effeminacy*, or any of these many *Faults* which

" which are liable to *Excommunications*; but also for " *favouring Heriticks*, or *tolerating Schismaticks*, or for " *Profuseness* in spending the *Publick Treasure*; yea, or " for *Ignorance*, or *Negligence*, or *Insufficiency*, or *Weak-* " *ness* of Mind, or Body.

" *That if a Prince* be never so well qualified for *Reli-* " *gion*, or other *Accomplishments*, the *Pope* may *Dethrone* " him, if his *Holiness* think it but *Expedient*. Nay, he " may do it without any *Cause*, and *dispose* of his *King-* " *dom* as he lists.

" *That* if *Princes* be *Protestants*, he hath as much " *Right* to throw them out of their *Thrones*, as we " have to drive away *Wolves*, or *Mad Dogs*, or *Wild* " *Asses*.

" *That* not to believe the *Pope* hath this *Power*, is " *Madness* and *damned Heresy*.

" *That* not one *Catholick Author* can be brought, who " *denies it*.

" *That* Christ had not been *sufficiently careful* of the " *Church*, if he had not given the *Pope* this *Power* over " *Kings*.

" *That* he had not sufficiently provided for our " *Salvation*, if *Kings* might not be thus *depri-* " *ved*.

" *That* the *Popes* only have not this Power, but " even *Inferiour Prelate*, may throw down *Kings*. " *Bishops*, how poor and weak so ever, have this *Au-* " *thority*, for *Kings* are but their Subjects, and a *Priest* " is as much above a *King*, as a Man is above a " *Beast*.

L. Do their approved Authors publish such things as these?

A. Yes, And I will shew you their own Words for it, in their own *Language*, when you please. Indeed they

they have made the Proof of such a *Charge* very easy by their other *Principles*. We need not trouble our selves to shew, that this or that Practical Assertion is decreed by a *General Council*, or entertained by their whole *Church*; it will be evident enough, if it be made appear, to be the Judgement of some of their *Grave Doctors*: for it is a received *Maxim*, That in Matters of *Morality*, *a Probable Opinion may be followed with a safe Conscience*, and an Opinion is made probable by the Authority of the *Doctors* who deliver it.

Caramuel assures us four *Doctors* will do it currently. In Father (*a*) *Garnet's* Judgement, two or three will be *sufficient*: but many hold that one *Grave Doctor* is enough.

(*a*) Abbot *Antilog. Cap.* 13. *P.* 191.

Verricelli (*b*) (as *Guimenius* tells us) quotes *twenty four* of their *Authors* that maintain this. I suppose he might have made them up *Forty*, by what I have seen. And those that require the Concurrence of four, in an Opinion to make it probable, must grant that one will suffice, unless they will contradict themselves, since there are more than *Twenty Four* who *hold* that *One Doctor* is sufficient. Now there is not the most extravagant Assertion among all these forementioned, but the Authority of *One grave Doctor*, at least, may be produced for it; and this is enough to make it lawful in practice, past all scruple. So that there needs no more but the Opinion of any one grave *Casuist* or *Confessor* to assure the lawfulness of the most Horrid Villany that ever was, or can be acted; Be it the *Killing* of a *King*, or all the *Princes* on Earth that are *Hereticks*. The Life of *Queen Elizabeth* was divers times attempted with an assurance the Attempt was Lawful, upon no better Authority. Or the *Burning* of such a City as *London*, though 'tis like there was a Concurrence of more

(*b*) *Opusc. Pag.* 56.

more in this. Or the blowing up a *Parliament*, the Opinion of *Harry Garnet* alone, satisfyed the most scrupulous of the *Conspirators*, that the Fact was both Lawfull and Meritorious.

L. I think these last *Maxims* upon which they raise their *Doctrine of Probability* will prove as pernicious, as any before mentioned, since they are virtually *all that is wicked*. And *Papists* must be more dangerous Persons than I was willing to suspect, since a *Priest* can make any thing Lawfull for them. The Opinion of *One Doctor* is as good for this purpose as a *Popes Bull*, or the *Decree* of a *General Council*.

A. True. These might make it more *Certain*, but there's no need of *Certainty* in the case, a meer *Probability* makes their Practice safe enough in Conscience. And though a constitution of a *Pope* or *Council* might make it *more Certain* and *more Safe*, they are not Concerned for that, but may Lawfully act according to an *Opinion* that is both *less Probable* and *less Safe* (that's their common Doctrine) and so follow the Opinion of *One*, though a weaker *Doctor*, rather than the Judgment of *many* how eminent so ever. For Instance, suppose *Forty* or an *Hundred* of their best *Divines* determine that it is unlawfull to suborn *Witnesses* by false *Oaths* to take away the Reputation, Estate or Life of a *Protestant*, and *Two* or *Three*, or but *One Priest*, of repute among them, conclude that this is Lawfull; a Villian bribed to do it, may be secured in Conscience of the lawfulness of it by his sole Authority. And thus the Just or more Specious Determinations of the better sort of their Divines will signify nothing, and we shall be deluded if we rely on them; one obscure *Doctor* or *Confessor*, of whom we have no notice, may carry it against

againſt them all; for the Lawfullneſs of a Deſign or Attempt to Ruin *Particular Perſons*, or a whole *Country Prince* and *People*.

L. God bleſs us from Men of ſuch Principles.

A. I have given you a taſt, of the *Prieſts Principles*, can you ſhew me any owned by the *Prieſbyterians* like to theſe?

L. It may be their are not ſo many, nor quite ſo bad, but they are bad enough.

A. Be it ſo. But that will not make them *worſe*, nor *ſo Bad* as *Papiſts*, as you declared them to be before; No nor worſe than your ſelf, and thoſe that Symbolize with you in this Cenſure of your Fellow *Proteſtants*. For you will not Preſume that you are better, than the beſt on Earth; and even thoſe are bad enough. But pray where may we ſee thoſe Principles of theirs which you count bad enough? For I have reaſon to believe, that it is either *Paſſion* or *Malice* that manages this charge, and neither of theſe are to be truſted further than we can ſee.

L. I will not ſend you far for this. You may ſee it in a late *Print*, Intituled, *The Cloak in 'its Colours*, where 'its Demonſtrated from the Writings of *Calvin*, *Beza*, *Knox*, and *Buchanan*.

A. I have ſeen that *Pamphlet* ſome Moneths ſince, and find theſe four Authors cited, whoſe Sayings alledged right or wrong, muſt paſs for a Demonſtration againſt the whole Party; and yet they are the very ſame Perſons whoſe words the *Jeſuit Parſons* long

 ſince

since abused to prove that the *Protestants* Principles are in this Particular worse than the *Papists*. By which we may discern whose Disciple this *Scribler* is, and what Difference they make between *Protestants* and *Presbyterians*. Both must fall under the same Reproach, as they intend both shall Fall by the same Execution, if their Plot Succeed. There needs no other Vindication of the *Presbyterians*, but *Doctor* (afterwards *Bishop*) *Morton's* Answer to the *Jesuit* in behalfe of the *Protestants*, for they must stand or fall together, and he [illegible] runs at those, Wounds those through their sides, and forgets, if he be a *Protestant*, his Duty to the Common Interest, to serve his Particular Passions. *Parsons* and his (c) *Second* (to wave the Foolish and nauseous language with which he ushers it in,) make *Calvin* Speak thus; "Earthly Princes do deprive themselves "of all Power when they Oppose God, nay, they are "not worthy to be held in the number of Men, we must "therefore rather Spit in their Faces than Obey them. "To this *Dr. Morton* Answers, haveing shew'd the *Jesuits Ignorance* in abusing *Calvins* words at large, (too large to be transcribed) he shews his *Deceit* also thus; *Calvin* saith, "(say you) that such a *King* is to be "bereaved of all Authority. It's noted of *Satan's* "Temptation, that in alledging a Text of Scripture (*he "hath given his Angels charge over thee, to keep thee in all thy Wayes* " the subtile Tempter left out the words of "greatest Importance, in *all* thy wayes. I will not "charge you with the Imitation of that Spirit of Lying "by Subtracting, for you do but add only one word "(all) *bereaved of all Authority*. But *Calvin, abdicant "se Potestate*, bereaved of Authority, meaning only in "that case of contradiction against God. A little before having delivered *Calvins* Doctrine in his own word

(c) Pag. 7.

words (d) (Pag. 108) too clear for the Ignorance of this Scriber, or the Malice of a *Jesuit* to deface it, the *Learned Doctor* concludes thus, *Pag.* 109. *But read and Examine all the Lines which ever Calvin Pen'd, and you shall not find one Syllable that can Prejudice his Loyalty.* But this was in an Age when *Calvin* had more Friends in *England*, and *Popery* more Enemies: *Bishop Bilson* Vindicates him thus; *Calvin* is so "well known to "those that be *Learned* or Wise, for his great Pains and "good Labours in the *Church* of *God*, that a few *Snarl-* "*ing Fryars* cannot Impeach his Name, though you ne- "ver so Wretchedly Pervert his words. By *Abdicant* "*se Potestate*, he meaneth not they forfeit their Crowns, "but that they loose their Power to Command in those "things, which in other Cases that be Lawfull they not- "withstanding retain. And though the Phrase to *Spit* "*upon their Heads* seems somewhat hard, yet the com- "parison so standing as he maketh it, that is, whether "they were better utterly to Continue their Impious "Edicts, and to deny such Sinfull Acts to their Faces, "which is meant by Spitting at them, or else Obey "them, Spoyling God of his Right, and as it were pull- "ing him out of Heaven, I say, we must no way con- "sent to yeild any regarde or Reverence, to their I- "dolatrous Rage and Pride against God. This is all "that *Calvin* in vehement Words, as his manner is, urg- "eth; and this is far from Rebelling and Pursuing "*Princes* with Arms, as you would have his words to "Sound. (d)

(d) *Full Satisf.* Pag. 118, 119.

(d) *Christian Subject.* P. 509.

"Next he traduces (e) *Beza*, telling us that in his "Book *De jure Magestratus*, he doth arm tke Subject a- "gainst the *Prince*, and in Effect overthroweth the Au- "thority of *Christian Kings* and *Magistrates*. But where? "Why, he would have us believe that *Dr. Sutcliff*

(e) *Ibid.*

alledges *Beza* his Book *De jure Magistratus* for this. What saies *Dr. Morton* here?. He assures us that he conferred with *Dr. Suthliff*, who Answered him, that the Book *De jure Magistratus*, he never thought to be *Beza* his work. So that Malice and Ignorance make up one Part of this Demonstration, and a peice of *Forgery* the other. And a little before, the *Jesuit* accusing *Beza* and other *Protestants* of such Doctrine, the *Doctor* Answers, *But if you should vow faithfully not to Eat, till you prove this, I could easily Prognosticate what Death you should Die.* (g)

(g) Pag. 109.

(h) *Cloak.* Pag 7.

'Mr. *Knox* is the third he accuses in these words (h) "Noble Men, (saith *Knox*,) ought to refrom *Religion* "if the *King* will not. If the *Prince* will not yeild to his "Nobles and People, he armeth them with Power to De- "pose him. Nay, saith he farther, if *Princes* be *Tyrants* "against God and his Truth, their Subjects are freed "from their Oaths of Obedience. He grounds the charg upon the *History of the Church*, of which he will have *Knox* to be the Author. But Archbishop *Spotswood*, (no great Friend to *Presbyterians*) assures us, that was none of his Book, in these words; "As to "the *History of the Church*, ascribed commonly to him; "the same was not his Work, but his Name supposed "to gain it credit. And he proves it too, as by other "Reasons, so this particularly; speaking of one of our "*Martyrs*, he remitteth the Reader for a further De- "claration of his Sufferings, to the *Acts and Monuments* "of *Martyrs*, set forth by Mr. *Fox* an *English-Man*, which "came not to Light some ten or twelve Years after "Mr. *Knox* his Death. (i) And this he doth in a di- gression, wherein he shews what a *worthy Person* Mr. Knox *was, both in Life and Death, And the rather* (he saies) *because some Malicious, and wicked Spirits, have Studyed by many Forged Lies, to deprave his Fame; only*

(i) *History of the Church of* England *Lib.* 5. P. 267.

out

out of hatred to true Religion, *whereof he was a Zealous Promoter.* (*k*)

(k) Pag. 264.

His fourth and last Author is *Buchanan*, whom he cites as another *Apostle* of *Scotland*, but he advisedly tells us, not in what Volume we may find the words (perhaps they are in *Buchanan's Comon Places*, which another learnedly Cites, to promote the same *Catholick Design*, for dividing *Protestants* in order to their Ruin) And after he hath abused the World with such Truth and Ingeniousness, as became the *Jesuit Parsons* in three of his evidences; hath he the confidence to expect we should take his word in the fourth? Indeed I have found *Buchanan* elsewhere charged for giving too much Power to the People, but if some mistake not, what he does is upon a Supposition, that the Laws and Constitutions of the Government allow it; and what the Law gives, none will question, but it may be Lawfully challenged. But then what Power the People have by the Laws of this or that Country is no Doctrine of Faith nor matter of Religion, but a Point of Law; and more proper to be decided by *Lawyers* than *Divines*.

L. I suppose the Book of *Buchanan's* which my Author intended, *is De jure Regni.*

A. If that be it, there is no reason to charge the *Presbyterians* with it more than others, for it was call'd in by Act of Parliament, as *Dr. Morton* (*l*) Answers the Jesuit, *Anno*, 1584. And this was before *Episcopacy* was settled in *Scotland* by King *James*. We have done with your *Author* and the *Jesuit*, the one accusing the *Presbyterians*, the other the *Protestants*, in the same Words. Have you met with any more elsewhere?

(l) P. 107. ib.

L.

L. Diverſe of the *German Divines* I find charged with the like Principles.

A. The *German Divines* might do, as ours and other too often do, meaſure other Governments by that of their own Countreys. But I leave others to Judge, whether it be conſiderately done by Divines, Forreign or at Home, to determine of the Power of *Princes* and *People* as if it where every where the ſame, when it is not the ſame any where: and to make a *Jus Divinum* the meaſure of that Univerſally, whoſe proper meaſure is the peculiar Laws of ſeveral Countreys, and the varying and very Different Conſtitutions of their reſpective Governments. It ſeems no leſs a miſtake, to look upon the Notions of *Treaſon* and *Rebellion* in *People*, and of *Tyranny* in *Princes* as though they where fixed and invariable: whereas that may be ſuch in *England* which is not in *France*, and that ſuch in *Germany* or *Poland*, which is not ſo in *England*; and that ſo in one part of the *King* of *Spain's Dominions*, which is not ſo in another. However there needs no other Anſwer for the *German Writers* than that of Biſhop *Bilſon*, whom your cloaked Author Cites Diverſe times, as tho he favour'd him. (m) In *Germany* "the Emperour "himſelf hath his *Bounds* appointed him, which he "may not paſs by the Laws of the *Empire*; and the "*Princes*, *Dukes* and *Cities*, that are under him, have "Power to Govern and uſe the *Sword* as *Gods Miniſters* "in their Charges; and though for the Maintenance "of the *Emperiour*, they be Subject to ſuch Orders as "ſhall be Decreed, *&c.* Yet if he touch their *Poli-*"*ces*, infring their *Liberties*, or violate their *Specialities*, "which he by Oath and Order of the *Empire is* bound "to keep; they may Lawfully Reſiſt him, and by Force

(m) *Chriſtian Subjection*, Pag. 513.

Reduce

"Reduce him to the Antient and received form of "*Government*, or elſe Repel him as a *Tyrant*, and ſet a- "nother in his place by the Right and Freedom of "their Countrey. Therefore the *German's* doings or "writings can help you little in this *Queſtion*, they ſpeak "according to the Laws and Rights of the *Empire*, "themſelves being a very Free State, and bearing the "Sword as *Lawfull Mageſtrates*, to defend their Liber- "ties and prohibit Injury againſt all Oppreſſors, the "*Emperour* himſelf not excepted.

But not to digreſs further; Who elſe can you produce?

L. I will trouble you with no more at preſent.

A. I am apt to belive, that if the Perſons you are ſo bitter againſt, were not loath to expoſe our Religion as others do; they might alledge out of the moſt *eminent Prelatiſts* ſuch Paſſages as look with as ill an Aſpect upon the *Civil Government*, as any other of the *Reformed Divines* you can produce, And if they ſhould do this, by way of recimination, as you provoke them to do it would you think it reaſonable from two or three Inſtances to conclude, that all the *Epiſcopal Divines* are worſe than *Papiſts*? And yet there is neither more Reaſon nor more Honeſty, in the one than in the other.

L. I ſhould not think ſo ill of *Preſbyterian Principles*, upon the report of *Papiſts* only, but they are ill repreſented by ſome *Proteſtants*.

A. It may be ſo, but by none that I have ſeen, ſave ſuch as take pleaſure to lick up the *Papiſts* Vommit, and

and Spue it out again upon the *Reformed Religion*, after all hath been clean wiped off by those that are *Protestants indeed*; and that with as little regard of Truth or Modesty, as the *Papists* shew when they tell us,

(n) *Parsons mitigation*, Pag. 224 "That the cheif Protestans, Bishops and Churchmen, "did all that lay in their Power to exclude *Mary* their "Lawfull *Queen* from the Throne. (n) The *Jesuit* names

(o) Pag. 123. "*Cranmer*, *Ridley*, *Latimer*, *Sands*, *Jewel*, *Hooper*, (o) "&c. And, affirms that the *Bishops* and all the cheif

(p) *Sober Reckoning* Pag. 253. "*Protestant* Ministers did concur in the Duke of *Northumberlands* Rebellion. (p) And that *Bishops* and

(q) *Ibid* Pag. 254. "Ministers had as deeply their hearts and hands and "heads in the Rebellion of *Wyat* and the *Duke of Suffolk*, and much more than in the former Rebellion (q)

"That it was the consent of these and the chiefest *Protestant Bishops* and *Divines*, that *Queen Mary* might "be deposed, and not only she, but her Sister *Queen* "*Elizabeth* a *Protestant*, which was put in practice to the "utmost of the *Protestants* power both with Wit and "Weapons —— and this not only against the Statutes "of the *Kingdom*, but their own Oath to the Lady "*Mary* in her Father's Life. (r) The like, (saies he,)

(r) *Idem* Mod. *anf.* Cap. 3. *in* Mort. *full Satisfact.* Pag. 200. "the *Protestant* Forces and *Parliaments* did against the "Succession of *Queen Elizabeth*. (r) Many *Nobles* with "the whole *Clergy* are Charged with publick and Dog-"matical Positions and Practices of Rebellion against, "not only *God* and their *Queen*, but Oaths of Fidelity

(s) *Ibid.* Pag. 4. "to *Harry* the 8th. (s) He tells us also, that they do "not now profess these Positions, because they are not "under *Princes* that press them in matters against

(t) Pag. 9. "their Will; but that they would fall to them again

(u) *Mitigation.* Pag. 117. if they were Pinched as others are. (u) Nay, they are bold to involve our *Princes* and *State* in the guilt of *Rebellion* (as they will call them) in *Scotland*, *France*,

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the *Neither Lands*, &c. as having their cheif encouragement and supports from our *Princes* and *Parliaments*. (a)

(a) *Ibid. P.* 44.

L. All this hath been fully vindicated long since.

A. And so has *Calvin*, *Beza*, and others of the *Reformed Churches*, and that by the same Hands. But there are a sort of *Protestants* of a Latter Edition, who have little of *Protestants* but the Name, (and seem to have crowded what *Religion* they have, into some few things wherein we agree with the *Papists*, making little or nothing of most of the Differences betwixt us) and these not admitting the Defence made for the latter, will be obliged to reject that made for the other. Accordingly some of them have made it their business, to rake up all the Dirt which the *Papists* could help them to, how clean so ever removed by our Champions against the *Romanists*: and would overwhelm and bury the *Protestants Religion* under it, pretending that they design only a *Grave for the Presbyterians*.

L. But if the Principles of the *Presbyterians* be so innocent, and such as the best of our former *Bishops* did approve; yet certainly some of their Practices cannot be justifyed.

A. No, nor all the Practices of any sort of Men on Earth, how good soever their Principles be, so long as they are but Men, and have Depraved Natures, and are liable to Mistakes, and sensible of Interest and Danger, and exposed to Temptation. You will count it highly unjust, and unreasonable, to charge a whole Community consisting of some Millions, with the Odious Act of a few in Comparison, when they generally declare against it, and own no Principle that may en-

courage it. And the Iniquity will be greater, if it be a rare Act, far from a common Practice, especially, if they fall into it upon a Mistake, that the Laws and Constitutions of the *Government* allow it. If this be the Case, are not the *Protestants* most injuriously used? Would it not be counted intolerable for any to brand the *Church of England* as a Company of Rebels and Traytors against God; because, there are some in her Communion, who live in such open Wickedness, as is counted *Rebellion* against the *Most High*? Especially, if they were but few under such Guilt, and that very seldome; when, as our *Church* declares against, and disclaimes all Principles that would countenance it? Would it not be unsufferable, to censure all our Kings for Tyrants, because, some of them have acted *Tyrannically* in one or two *Instances*, upon a Mistake too, that the *Laws* did warrant them? Compare these Cases impartially, and you will find, that upon the same ground you condemn these *Protestants*, others may as justly condemn our *Church*, all, even the best of Kings, and the most innocent Part of the World.

L. This seems specious, but may we not upon the same Plea acquit the *Papists*?

A. In no wise; The Case is vastly different in every Point.

All the *Papists* are engaged in continued *Treasonable* and *Rebellious Practices* against *Protestant Princes* and *States*, by the *Laws* and *Rules* of their *Religion*. Their *Principles* oblige them to it Universally under pain of *Damnation*. It will be a Damnable sin not to be *Rebells* and *Traytors*, when they have Power and *Opportunity* and hopes of Success. Those who to the utmost en-

endeavour not to exterminate them, fall under the damning Censure of the *Church*, nor are they to desist from such Practices while there are any *Heretick*s, *Kings* or *Subjects* left alive. And those that perish in such attempts, how *Treacherous* and *Bloody* soever, are assured of the Rewards and Priviledges of *Martyrs*. None can have reason to doubt of any of these, but those that are strangers to the *Decrees* of their *Popes* and *Councils*, the *Positions* of their approved *Writers*, and the *Histories* of former or latter times.

L. You say something that requires further consideration.

A. Pray consider further of it, and suffer not your self to be transported with unreasonable Heats against *true Protestants*, so as to be exposed to the Subtilties of *Counterfeits*; or to be Surprized with the sly insinuations of others, which may insnare you in *Popery* before you are aware.

L. You spake before of some *Protestants* of a new *Edition*, pray, who do you mean?

A. I mean such who profess themselves to be *Protestants*, but entertain themselves, and instill into others, such *Principles* as are like to *betray* them to *Popery*, when occasion serves. One of them we have discoursed of already. Another is this, *that they are no true Churches who have not Diocesan Bishops*. By this, the far greatest Part of *Protestants* are cut off from being *True Churches*, while the *Church of Rome* is allowed this Honour and happiness. And so *it is* and will be *Inferred*, that it is better for those of the *Reformation* to turn *Papists* then to *continue* in their *Present State*. And if

it be better for them, it will be as good for us of the *Church* of *England*: for the difference cannot be great, where the ground of it is so small and of so little concern, that most, both *Papists* and *Protestants* count it no *Part* of *Religion*. Upon this account also there will be no reason left, why we should not turn *Papists* but because we have *Dioceſans*, and this can be no reason to those who know they may have them in the *Church* of *Rome*. If all that *Protestants* do beleive and *Practice*, as *Christians* and *Protestants*, is not *Sufficient* to make them true *Churches* without such a sort of *Officers*, it will be concluded that the meer retaining of such *Officers* will scarce make us in *England* a *True Church*, upon this account besides others.

For whatever is not of *Christs appointment*, cannot make that to be a *True Church*, which would not be so otherwise, but whether *Dioceſans*, of the *Roman mode*, be of *Christ's Institution*, is a *Question* both in the *Church* of *Rome* and *England*, and so it will be *questionable* at least, whether this in *England* be a *True Church*, consequently no *Soul* can be unquestionablely safe but in the *Church* of *Rome*. Not in the *Reformed Churches*, for they are not *True Churches*, with the men of this *Principle*; not in the *Church* of *England*, for it will scarce be probable that this is a *True Church*, since those Men leave no other *Probability* for it, but what there is for the *Divine Institution* of such *Dioceſans*; and this is denyed by many of the *Romaniſts* and by *ten to one amongſt Proteſtants*, that are learned and judicious. And who that loves his *Soul*, will run the venture of it on so great odd's? So that *maxim*, how much so ever cryed up by some *Bigots* amongst us, razes all other *Reformed Churches* even to the Foundation; betrayes the *Church of England*, under pretence of securing and advancing

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it, by leaving the whole weight of it to lean *upon a Straw*, but is of real and great advantage to the *Papists*, serving to *Ferret* Unstable Souls out of all other Churches, that they may run into that of *Rome*.

The *Protestant Religion* will scarce be thought worth the owning, if all the Points of it together be of less weight and value than this one, and this such a one wherein *Religion* is so little concerned.

Our People are also prepared for *Popery*, by those who would clear the *Church of Rome* from *Antichristianism*, and *Idolatry*, and *Heresy*. Hereby the Grounds of our Departure from *Rome* are removed, and a plain Way made for our Return, and what is there left to deter those from *Popery*, who believe those Suggestions? They will charge them with some *Superstitions* and *Errours*, and what *Church* is there, which hath not some *Tincture* of these? The *Antient Churches* are complained of on this Account, by some of their best *Writers*; and that the *Errours* in the *Roman Church* may not seem more or worse; they Justify many, and excuse others, and have devised Shifts to reconcile all in a manner to the *Doctrine* or *Practice* of our own *Church*. The direct *Tendency* hereof, is to make People indifferent whether they be *Protestants* or *Papists*, and to leave them in such a Posture, as their Interest may determine them to either *Religion*, and so disarm them of all that might inable them to resist any Temptation to *Popery*.

I may also take those into the Reckoning, who under the Name of *Protestants*, write Volumes for the Service of *Popery*. One *Doctor* is notorious for this, *viz.* he that writ a *Satyr* against our *Reformation*, and miscall'd it a *History* (as he hath served divers others of his Books) wherein following *Sanders* a *Roman Priest* (noted above others, as one that had abandoned both

Truth

Truth and Modesty) he hath made such a false and odious *Representation* of the *Protestant Reformation*, and the *Reformers*, as hath endangered many, and quite perverted others; particularly, two *near the Crown* have declared (the one in *Writing*, the other in Discourse to diverse *Persons of Quality*) that the Book mentioned turned them off from the *Protestant Religion* to the Communion of the *Roman Church*. Hereby, this *Historian*, such as he is (for he hath nothing requisite for such a one but his *Style*, and therein may be out-done by a *Writer* of *Legends* or *Satyrs*, of which his Books are a *Medly*) hath done more Mischief to the Nation and *Church*, than all the *Divines* of his Temper and Principles are like to do good. To say nothing that a late *Popish Scribler* hath filled diverse Sheets with Passages in Favour of *Popery*, extracted out of his *Histories*.

L. If this be so, I hope, the Rulers of our *Church* will set some publick Mark of their Displeasure upon such Books, to prevent further Mischief.

A. The Mischief done already is so great, that the *Wisdom of the Nation* is to seek how it may be repaired. But if these who are most significant in the *Church*, would testify their Resentment of it to the World, and withal discountenance those, who make it their Business, to magnify little Differences among true *Protestants*, and would blow up *Bubbles* into the bulk of Mountaines, thereby dividing us one from another, that we may be ruined together by the *Papists*, who equally design the Destruction of us all. If they would abate those Rigours, the ill Consequence of which is visible, and allay the Heats, wherewith men,

of

of ill Natures, and as bad Principles, such as neither become good *Protestants*, nor true *English Men*, would enflame them. If they would stigmatize such *Maxims*, as under Colour of serving some little Interest, slyly undermine our Religion, and trapan unwary people into *Popery*: if they would really confute those who are ready to charge many of them, as having more kindness for the *Roman*, than the Reformed Churches, and being more ready for Accommendations, with the former than the latter; and as still obstructing what is offered to secure us from the dreadfull return of popish *Darkness* and *Tyranny*: they would do Justice to themselves and others, and good Service to their *Country* and the *Protestant Interest*.

FINIS.